

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. II.

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For the Guide to Christian Perfection.

The following extract from a letter on experience is copied from a tract published in Boston in 1810, and is entitled, "The Life of Faith; A Letter found in the Study of the late Rev. Mr. Belcher of New England. Being an answer to the question, *How to live in this world, so as to live in heaven.*"

I will tell you familiarly what God hath done for my soul, and in what train my soul keeps toward himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much, and pray against it. My study is my calling; so much as tends that way (without distraction) I am bound to plead for, and more I desire not. By my secluded retirements I have the advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and cumbers cannot be sensible of. I have seemed to see a need of every thing God gives me, and want nothing that he denies me. There is no dispensation, though afflictive, but either in it, or after it, I find I could not be without it. Whether it be taken from me or not given to me, God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are in a sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for my mercies, before I ask them; they will then be Isaacs, *sons of laughter*. The less *reason* hath to work on, the more freely *faith* casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, noth-

ing can establish me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me. Therefore, my way is not to be cast beforehand, but to walk with God by the day. Sufficient unto the day is the evil thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturning confusions and seeming impossibilities.

Upon this God do I live, who is one God for ever, and will guide us unto death. Methinks I lie becalmed in his bosom, as Luther; in such a case I am not much concerned; let Christ see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning.

Many things more I might have said, but enough. O brother! keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing. Take time for duties in private, crowd not religion in a corner of the day. There is a Dutch proverb, "Nothing is got by thieving, nor lost by praying." Lay up all your good in God, so as to be able to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for *this* world,—they never succeed. God will turn his dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience. Would men spend those hours they run out in plots and contrivances in communion with God, and leave all to him, by believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, for the peace of Jerusalem, and earnestly for your poor brother.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. II.

ON THE DOCTRINE OF HOLINESS.

Having in the preceding number given some general idea of the Interior or Hidden Life, the very important inquiry arises: In what way shall we gain admission

into it? What course shall we pursue, that we may rise above the merely initiatory principles and feelings of the gospel life, and enjoy the delightful privilege of walking in close and uninterrupted communion with God? In answer to this general inquiry we say, in the first place, that the first and indispensable prerequisite is **HOLINESS OF HEART**. Undoubtedly God may exhibit pity and pardon to those in whom there still exists some relics and stains of inward corruption. those who would walk acceptably with their Maker, who would receive from him his secret communications and enjoy the hidden embraces of his love, must see to it, first of all, that they are *pure in heart*; in other words, that they are holy.

We are aware, that, in the view of some, this condition of realizing the full life of God in the soul is an impracticable one. They regard holiness in the present life as a thing unattainable; or, what is *practically* the same view, as a thing never attained. The persons to whom we now allude, seem to look upon holiness as a sort of intangible abstraction, as something placed high and remotely in the distance, as designed to be realized by angels and by the just made perfect in heaven, but situated far beyond mere human acquisition. Hence it is, that followed and scourged by an inward condemnation, they remain in the condition of servants, and do not cheerfully and boldly take that of sons. They wander about, oftentimes led captive by Satan, in the low grounds of the gospel life, amid marshes and tangled forests; and do not ascend into the pleasant hills and that emblematical land of Beulah, where are spicy breezes and perpetual sunshine.

In this state of things, it will be readily seen that it is necessary to delay a short time here. It becomes a very important inquiry whether holiness, in any strict and proper sense of that term, is something attainable in the present life. Among other reasons, it is important to be able to answer properly this question, because, unless we believe in the attainableness of holiness, we shall not be likely, such are the laws of the human mind, to attain it. Perhaps we may say, that without this belief it will be *impossible* to attain it. And without holiness, without a heart thoroughly purified from the stains of sin, we may be assured that we shall not enter into the secrets of the Most High; the Hidden Life will be hidden to us; and there will be many things in the Christian's privileges, more precious than rubies, which will never, in this life, come within the range of our experience.

But before we can decide whether holiness is attainable, we must endeavor to form some definite conception of its nature. And here it may be proper to remark, that we are obliged to travel over ground which has already been repeatedly occupied by former writers. We shall, therefore, be as concise, as will be at all consistent with giving any thing like a correct idea of the subject.

FIRST.—And in the first place, we proceed to remark, that gospel holiness does not necessarily imply a perfection of the physical system. Adam, before his fall, was a perfect man physically as well as mentally. His senses were sound; his limbs symmetrical; his muscular powers uninjured; and in all merely corporeal or physical respects, we may reasonably suppose, that he possessed all that could be desired. But this is not our present condition. Far from it. In consequence of the fall of Adam, we inherit bodies that are subject to various weaknesses and infirmities. Many are called, in the Providence of God, to endure a great degree of suffering through the whole course of their days. These weaknesses and infirmities, which are often the source of great perplexity and suffering, are natural to us. To a considerable extent at least, we cannot prevent their coming; nor, when they have come, can

we, by any mere voluntary acts, send them away. We admit, therefore, if gospel holiness necessarily implies physical perfection, that none can be holy. But this is not the case.

SECOND.—We remark, in the second place, that gospel holiness does not necessarily imply a perfection of the intellect, either in its perceptive or in its comparing and judging powers. The perfection of intellectual action depends in part on the perfection of physical action; on the perfection, for instance, of the organs of sense, the organs of the sight, hearing, and touch. But in our present fallen condition, it is well known that these and other physical instrumentalities, which have a greater or less connection with the mental action, are greatly disordered. And the natural and necessary consequence of this state of things will be a degree of perplexity and obscurity in such mental action. And such is the connection of the powers of the mind, one with another, that an erroneous action in one part of the mind will be likely to lay the foundation for a degree of erroneous action in some other part. Hence in the present life a perfect knowledge of things, either in themselves or in their relations, may be regarded in the light of a physical impossibility. And such perfect knowledge, in which there is not the least possible mistake or error, does not appear to be required of us in the scriptures, as a necessary condition of holiness and of acceptance with God.

THIRD.—In the third place, the holiness which, in accordance with the principles of the gospel, is required to be exercised in the present life, differs in some respects from the holiness or sanctification of a future life. Not, however, in its nature; but only in its accessories or incidents. In its nature, holiness ever will be, and ever must be the same; but it may differ in some of the attendant circumstances or incidents, under which it exists. It is supposed, for instance, that the exercise of the holiness of the future life, will not be interrupted by those various wearinesses and weaknesses which are our allotment here. This distinction is important and ought to be kept in mind. Otherwise, by contrasting the present with our anticipated future condition, and by dwelling upon the difference of the two states without considering the grounds of that difference, we may yield to discouragements which will be adverse to our best religious interests. But this is not the only ground of difference. In the present life we are subject to frequent and heavy temptations. The holy person is not exempted from them. On the contrary, he often endures those which are of the sharpest kind. But it is not so in the heavenly world. In that happier place the contest ceases for ever. There is not only no sin, but no temptation. While, therefore, we hold to the possibility of a freedom from actual voluntary transgression in this life, it ought to be understood that we do not hold to a freedom from temptation. So that we may speak of the continuance of the spiritual warfare in the present life, as a matter of necessity, but not of the continuance of sin as a matter of necessity.

We may also admit, in addition to what has been remarked, that all mere physical infirmities, which, independently of our own volition, prevent our doing for God what we should otherwise do; and also all unavoidable errors and imperfections of judgment, which in their ultimate causes result from sin, (we have reference here to Adam's sin,) *require an atonement*. It seems to be clear, that God constituted the human race on the principle of an unity, or rather of a close connection of obligations and interests; linking together man with man, as with bands of iron, in the various civil, social, and domestic relations. And in consequence of

the existence of the great connective laws of nature, (laws which our own judgments and consciences alike approve,) it seems to be the case, that we may sometimes justly suffer in our own persons, results which are of a primitive kind, although in their source flowing from the evil conduct of others rather than our own. Hence we may very properly, sincerely, and deeply mourn over our various infirmities and imperfections, although they are very different in their nature from deliberate and voluntary transgressions; and may with deep humility make application to the blood of Christ, as alone possessing that atoning efficacy, which can wash their stains away. In other words, although God is righteous in exacting from us whatever we could or might have rendered him if Adam had not fallen, and if the race had remained holy, nevertheless he has mercifully seen fit to remit or forgive all these involuntary sins, more commonly and perhaps more justly called trespasses or imperfections, if we will but cordially accept of the atonement in the blood of Christ. It is probably in reference to such imperfections or trespasses, that some good people speak of the moral certainty or necessity we are under of sinning all the time. If such is all their meaning, it is not necessary to dispute with them.

What, then, after these various remarks and explanations, is the nature of Christian perfection, or of that holiness, which, as fallen and as physically and intellectually imperfect creatures, we are imperatively required and expected to exercise; and to exercise not merely in the "article of death," but at the present moment and during every succeeding moment of our lives? It is on a question of this nature, if on any one which can possibly be proposed to the human understanding, that we must go to the Bible; and must humbly receive, irrespective of human suggestions and human opinions, the answer which the word of God gives. Happily for us, and happily for the world, this question is answered by the Saviour himself; and in such a way as to leave the subject clear and satisfactory to humble and candid minds. When the Saviour was asked, Which is the great commandment in the law, he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets,*" Matt. xxii. 37-8-9. And it is in accordance with the truth, involved in this remarkable passage, that the apostle asserts, (Rom. xiii. 10,) "*Love is the fulfilling of the law.*"

He, therefore, who loves God with his whole heart and his neighbor as himself, although his state may in some incidental respects be different from that of Adam, and especially from that of the angels in heaven, is nevertheless in the gospel sense of the terms, a holy or sanctified person. He bears the image of Christ. It is true, he may not have that physical or intellectual perfection which the Saviour had; but he bears his moral image. And of such an one can it be said in the delightful words of the Saviour, John xiv. 23: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Holiness, as the term has now been explained, is required of all persons. We do not esteem it necessary to delay and to repeat all the passages, in which the requisition is made. It is written very plainly upon all parts of the Bible from the beginning to the end of it. "But as He, which hath called you, is holy," says the apostle Peter, "so be ye holy in all manner of conversation; because it is written,

be ye holy, for I am holy." All, therefore, which we have to say further at the present time is this: Those who aim at the possession of the Hidden Life, who wish to walk with God and to hold communion with him in the interior man as a friend converses with a friend, will find these glorious results impossible to them, except on the condition of HOLINESS OF HEART. So long as they indulge voluntarily in any known sin, they erect a wall of separation between themselves and their heavenly Father; and he cannot and will not take them into his bosom, and reveal to them the hidden secrets of his love. They must stand far off; not utterly rejected, it is true; but in sorrow as well as in sin; dark in themselves and dark to all around them.

A. K.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

MY DEAR SIR,—Although not personally acquainted with you, I have, for some time past, been desirous of relating some of the exercises of my own mind, and if they should be thought by you of any advantage to the public—the means in any good degree of advancing the cause of our blessed Redeemer, or encouraging the hearts of any of his followers—you will confer a favor by giving the same an insertion in the Guide.

Having been blessed with pious parents, I was taught from my earliest childhood to regard the Bible as the word of God, written by "inspiration, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness." And from that book, together with what I was taught by my parents, I early learned that I was a sinner against God; and in order to be saved and reconciled to him, I must have a new heart and a right spirit. For this end I often raised my desires in secret to Him who "seeth in secret," and prayed that he might reward me openly. And thus, for many years (not being "almost and altogether" persuaded to become a Christian, but preferring the enjoyment of this life and the pleasures of sin for a season,) I lived, alternately sinning and repenting, repenting and sinning. This kind of repentance I have since learned was not *true* repentance. It was not that which needeth not to be repented of. O, how can I but love and adore that Being who was so good, so kind, so merciful and long-suffering towards me, not willing that I should perish, but desirous that I should be brought into the knowledge and love of the truth. About a year since, where I reside, there seemed to be a general feeling upon the subject of religion, and I felt again called upon, as if it were the last time, to make a surrender of myself to God—to give up all for Christ. All my sins were arrayed before me. I then felt that I was in deed and in truth poor and needy,

wretched and undone. But thanks be to God, by the assistance of the Holy Spirit, I was enabled to see that there was "help laid upon one that was mighty," and that there was one who was able and willing to save, even unto the uttermost. It was then I laid down my weapons of rebellion—then I gave my heart to the Saviour. And O, what peace, what joy in believing! For some time I was willing to leave this world and all who were near and dear to me here. Yea, I was more than willing; I longed to "depart and be with Christ," which I considered far better. I prayed, I gave thanks, I rejoiced and trusted in the Lord with my whole heart. It was then I could say, "I've given all for Christ, He's my all." But O, the sin of ingratitude, and the sin of unbelief! The former has slain its thousands, the latter its tens of thousands! From what I was told by all, I was led to *fear* that I should not, and that no one could always live in this state of mind. So the deacon believed, the pastor believed, and the church believed, and how could I doubt but what all said must be true. It proved true in my case. For the moment I began to doubt, I was in darkness—I lost my "first love." Not long after this, while conversing with a young lady of my acquaintance who had experienced a like change with myself, I was asked in an inquiring manner, if I thought it was the duty of Christians to pray to be freed from all sin. I replied at once—It is our indispensable duty—it should be the constant desire of our hearts. "Why is it? You do not believe we shall, or can be in this life, and how can it be our duty? Certainly we cannot ask in faith, and whatsoever is not of faith is sin," was her reply. These few words, spoken as I suppose they were, with great sincerity of heart, bore with much weight upon my mind. And from that time I was led to make diligent search in the scriptures of divine truth, determined if possible, to know the will of the Lord, and to see what provisions were made in the gospel for our redemption and deliverance from the effects, the power and dominion of sin. Although I had heard but little in regard to the doctrine of holiness, yet I must say I was somewhat prejudiced against it. But when I came with an honest and sincere heart, desirous to know the truth—what was actually taught in the Bible—how different it appeared. It was to me a new book. I there learned that God required "truth in the inward parts"—that he was satisfied with nothing short of the whole heart—that it was his will I should be holy even as he is holy, and that "without holiness no man shall see the Lord." From this time I began to be more and more desirous of making an *unreserved* surrender of myself to God, for time and for eternity. But often would I find on examination, that my observance of the Sabbath, attendance on public worship, secret prayers and devotions, were almost if not altogether from selfish motives. They were observed and performed that I might myself receive a

blessing, and eventually be brought into the kingdom. I found, too, that I was not fully reconciled to the will of God — not praying as Christ had taught, viz. “*Thy kingdom come, thy will be done,*” but was setting up my will in opposition to the will of God. The more I learned of the sinfulness and depravity of my own heart, the more frequent and fervent were my prayers that the Lord would “forgive my sins, and cleanse me from all unrighteousness.” It was now, in preference to all things else, my prayer in the morning, my desire in the evening, that the Lord would “search me and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.” It was a source of much grief to find within me a selfish disposition — a sinful heart of unbelief, not wholly in subjection to the will of God. From day to day my prayer was, “Create in me a clean heart, O God, and renew a right spirit within me.” Thus I prayed for months, and desired the blessing which I was satisfied God alone could bestow, until, about two months since, after returning from a social meeting in the evening, I took the Bible and read with uncommon interest, believing it to be in truth what God had said, and what he still says by his Holy Spirit. “Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. Believe on the Lord Jesus and thou shalt be saved, and thy sins and iniquities will I remember no more.” My heart with raptures replied, “Lord, I believe, help mine unbelief.” I heard, as if it were the still small voice, saying, “My grace is sufficient for thee — I am thine and thou art mine — there is no condemnation to them that are in Christ Jesus — they are freely forgiven all trespasses — they are justified from all things — their sins and iniquities will I remember no more.” These, I replied, are the immutable words of truth. They cannot be broken. O, my soul, trust thou in them. Believe without doubt or wavering — withdraw not thy confidence. I will trust and not be afraid. I do believe all that the Lord hath spoken. He will do all that he hath promised. “The Lord is my strength and song, and he is become my salvation. In him will I put my trust.” Here I found peace and consolation to my soul which I had never before enjoyed — a peace which indeed “passeth all understanding.” I now became satisfied that the Father was perfectly reconciled, not for any works of righteousness which I had done, but through the life and death of his Son, giving me as a free gift, the benefits of his life and death, and putting me into possession by believing. Bless the Lord, O my soul, and all that is within me praise him for the exceeding riches of his love. What a mercy it is that he has brought me into this way of peace! O Lord, may I ever believe, may I ever trust in the merits of thy Son — take encouragement from thy blessed word. Mind what consolation it gives: “Having therefore, brethren, bold-

ness to enter into the holiest by the blood of Jesus, by that new and living way, which he hath consecrated for us, through the vail, that is to say his flesh, and having an high-priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." What perfect peace is here proclaimed to the children of God! Having been separated from Him by sin, but now having access through his Son. This is indeed a "new and living way," in opposition to the old way of works. All that are alive to God live by faith of the Son of God. I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that being justified by faith I have found peace, and free access to a reconciled God. We are agreed, and now I desire to walk with him. He is my Father, and has towards me, as his offspring, the most tender affection. I ought not, it would be base in me to question it, since he has shed his love abroad in my heart by the Holy Ghost, who has made me of one mind and of one heart with himself. These are the fruits of the Father's covenant, grace, and everlasting favor. O what exceeding riches of love are these! If I would declare and speak of them, they are more than can be numbered. And now, what more shall I say? I feel an abiding peace and consolation, a nearness to my Saviour which I never felt before. At times, it is true, I am tried but not forsaken; and, as if it were, cast down but not destroyed. My Saviour is ever round about me — a very present help in time of trouble. It is my desire to "give to the Father praise, and glory to his Son;" for I know that I have been blessed, greatly, wonderfully blessed, by him. And to his honor, to the praise of his great and adorable name would I say it. I am satisfied that I have been kept, and must still continue to be kept by grace through faith, "and that not of myself, it is the gift of God." And what more can I ask? O my Father, thou hast said, "My grace is sufficient for thee." I trust, I believe thy word — all that thou hast said. I trust in thee and thee alone. Forbid that I should ever trust in any being or power except thine own self, for thou art my strength and my Redeemer.

R.

For the Guide to Christian Perfection.

ENTIRE SANCTIFICATION.

1st. When Christians enjoy this glorious work in their souls, they are saved from all prejudice against any of the followers of Christ,

however ignorant and weak. They obey the instruction of the apostle—"The strong ought to bear the infirmities of the weak, and so fulfil the law of Christ." It is not against those only who accord with themselves in their views of men and things, that they feel no prejudice, but those who may peradventure think differently upon many subjects from themselves. They are saved in the present tense; and in vain may Christians talk of being sanctified entirely, while they feel the workings of this evil principle within them.

2d. They are saved from that hasty spirit which often precedes a fall. They put not out to sea without a quadrant, chart and compass. Their eye is often on the word of God: it occupies a conspicuous place. As the devil comes sometimes as an angel of light, they are not hasty to take the word of man as a guide in duty, but consult the word of God; and inquire often of the Lord in secret, what he would have them do. Christians once lived so near to God, that they did not presume to commence any worldly enterprise without prayer; and the time was when members of the M. E. Church were distinguished from others, as they entered the house of God, Sabbath mornings, by spending a few moments on their knees in secret prayer to God for a preparation for the services of the sanctuary, &c. Now, too many are employed in gazing at the congregation, as they enter the house, or they give their attention to the choir, or spend the time in reading newspapers, or in chat with their friends. Devoted Christians are not pleased with every new fashion and custom brought about by the prince of darkness to win souls. O when will the Christian church return to primitive simplicity in public worship.

3d. They are like Christ in as much as "when they are reviled they revile not again; when they suffer, they threaten not; but commit themselves unto him who judgeth righteously." No one can retain the favor of God, much less enjoy the blessing of holiness, while he renders evil for evil. Did the Saviour ever injure those who sought to injure him? Did he ever use physical force or command the angels to assist him in taking vengeance on his enemies? No. Neither will he who is Christ-like ever wish to take vengeance on his enemies. "Vengeance is mine—I will repay, saith the Lord." The standard is, (and it is not merely theoretical but practical,) "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45, 46. If we are God-like, we shall follow his example here brought to view.

4th. They are saved from that fretfulness, peevishness and talkativeness, which characterize too many professors of religion in the visible church. Conversion puts an end to the *appearance* of such a

disposition, though it may not utterly *destroy* it in the heart. A perfect cure is wrought when the soul is sanctified. It sweeps it from the heart.

“It lays the paths of peevish nature even,
And opens in each breast a little heaven.”

The soul in this state does not lose a sense of the presence of God. It may forget many things, but it will not forget that God's eye is upon it by night and by day; for there is such a constant effort to do all things to his glory, as would not well accord with such an idea. Indeed, how can persons who constantly believe and realize that “for every idle word that men shall speak they shall give account thereof in the day of judgment,” speak at random or chat nonsense on any occasion whatever? Their conversation is in heaven, from whence they are continually looking for the Saviour. Their words with mortals are few, and seasoned with grace. They remember the old saying: “He that talks much, must talk in vain.” When a child, it was reported to me that Methodists would not converse about worldly things; of which I then thought very strange, but now I see nothing strange in it at all. Would to God there were more such Christians now.

5th. They are saved from slothfulness and inactivity. They never complain, like many, that there are no openings to do good. If they had a thousand times more ability than they now have, they would never be idle through a lack of opportunity. Shall we say there are no openings, while there are so many in the church but just able to breathe the breath of spiritual life? No openings, while thousands of backsliders are standing in the way of perishing sinners? No openings, while our friends and neighbors are making their own damnation sure? “But,” says one, “if I attempt to converse with my family and friends about their souls, I shall hear in reply, “Physician, heal thyself.” Now suppose you do? If there is any fault in your Christian character, would you not be glad to know it? Let them point it out; and when you see it, *confess* it before them, and it will break the way to get from them a confession, if your pride does not hurry you away from their presence. Entreat of them to covenant with you to seek the Lord in newness of life. Many professors of religion are so afraid of frightening away some of the flock, that they neglect the important work of reproving and rebuking one another with long suffering, &c. Others are ready to excuse themselves from doing their duty to others by saying, “They will be offended.” And shall we place a greater value upon their friendship than upon their *never dying souls*? The work of saving souls is not one in which there are no difficulties. Devoted Christians not only see openings all around them, but they have a “*mind to work*,” and when

this mind is in the church, the walls will be built, not of substances which will be removed by the first blast of hell, but with that which will endure unto life eternal.

6th. They enjoy a union with one another peculiar to themselves and unknown to others. The Saviour's prayer is heard in their behalf in a very peculiar sense, recorded in St. John, xvii. 20, 23: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one*," &c. "I in them and thou in me, that they may be made *perfect in one*," &c. It matters not in what church book their names are recorded; it matters not what their peculiar views are, respecting many things of a disputable nature in God's word, or whether they are all just so far advanced in intellectual culture. They feel that there is truly "one Lord, one faith, one baptism." Their views of Christ, their deadness to sin and the world, their griefs and sorrows, hopes and joys, are similar. Nothing but a loss of the blessing of holiness can disunite such. The devil with his polished advocates of sin, strives in vain; the world may stigmatize them, the church visible may excommunicate, ministers may denounce them as pharisaical, and hold them up to the gaze of others, as dangerous to the church and community, but they cannot be severed while they dwell in God. The grand business of such is to spread scripture holiness over the land. When this great work is wrought in the soul, all the elements of strife and division are burnt up. Charity is put on and becomes the "bond of perfectness." Dr. A. Clarke says upon these words of the apostle, "And that very love which is the fulfilling of the law and the *perfection* itself, which the gospel requires, is also the *bond* of that *perfection*." (Col. iii. 14.) My cry to Jesus is,

"Regard thine own eternal prayer,
And send a peaceful answer down;
To us thy Father's name declare,
Unite and *perfect* us in one."

S. Wellfleet, April, 1841.

NATHAN RICE.

For the Guide to Christian Perfection.

FIDELITY.

DEAR BRETHREN IN CHRIST,—I have read each number of the *Guide*, from its commencement; and in the perusal of its rich and holy contents, have been from month to month especially edified,

comforted and blessed. I have just perused the March number, and it has been to me a spiritual feast—like “cold waters to a thirsty soul.” There is nothing but the Bible that I peruse with so great a degree of satisfaction and edification. I have often thought of writing something for its columns; but, supposing myself incapable of contributing any thing in this way, which would aid in promoting and advancing this blessed cause—the spread of *scriptural holiness*—I have hitherto concluded to be silent. But feeling desirous to contribute a mite, if possible, for this glorious and godlike enterprise, through this medium, I send you this communication, which, if in your judgment, you think it will do good, and will not exclude more useful and important matter, you will please give an insertion.

As it respects personal experience and enjoyment of this great blessing, I cannot speak with all that boldness and confidence at the present time, which some of your correspondents express; yet, I think I have known and still know something of its blessedness. Yes, glory be to God! I feel that Jesus is mine and I am his. It is that theme on which my happy soul has, for years, most delighted to dwell. I can truly and most sincerely adopt the language of “a sinner saved by grace,” and say, “nothing so enraptures my soul as preaching, praying, and talking about holiness. O blessed subject! It is the *marrow* of the Bible—the *essence* of the gospel—the *bone* and *sinew* of Christ’s church.” I feel a consciousness that I should enjoy it more fully and constantly, if I preached, prayed, and talked more about it, which, by the grace of God, I feel resolved to do. I am fully sensible, from my own experience and observation upon this subject, that if I, and others who have experienced this blessing, had, when we believed with our hearts “unto righteousness,” and reckoned ourselves “to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord,” made and continued to make, at all proper times, and on all suitable occasions, “confession with the mouth unto salvation,” that “the blood of Jesus Christ had cleansed us from all sin,” declaring, that “by grace through faith, we are saved,” we should have been more abundantly “filled with the spirit,” and “with all the fulness of God” ourselves, and been instrumental of doing much more good to others. This is my opinion, at least with regard to myself. If others coincide with me in this opinion, respecting themselves, let us “confess our faults one to another, and pray one for another, that we may be healed.” Let us buckle on the whole Christian armor, that we may “endure hardness as good soldiers, fight manfully the good fight of faith, lay hold on eternal life,” and gain the “victory through our Lord Jesus Christ.” “All scripture is given by inspiration of God,” for this intent: “that the man of God may be perfect, thoroughly furnished unto all good works.” Let us “therefore, my beloved brethren, be steadfast, unmoveable, al-

ways abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord." "Holiness unto the Lord" should be the motto of every one who names the name of Christ. This "is the power of God unto salvation to every one that believeth;" the mighty influence which is going, and will continue to go forth, "conquering and to conquer," until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Fountains of this living water are breaking forth in different directions, from whence are issuing fertilizing and purifying streams of salvation, to "make glad the city of God." These streams, combining their mighty influence, will form that river, I trust, with which "the Spirit of the Lord" will sweep away the enemy, though he has "come in like a flood." Let the church militant come up unitedly "to the help of the Lord against the mighty," in the "beauty of holiness;" let all brethren in the Lord "dwell together in unity," loving God with all their hearts, and "one another with pure hearts fervently, doing unto others as we would have others do unto us;" then would "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" then would the promise be verified unto her: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." I rejoice that such efforts are made at this time, through the medium of the press, as well as the pulpit and otherwise, for the dissemination of light and knowledge upon this subject. May they be continued and abundantly increased, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Go on, dear brethren, in your great and good work. I can, and do, most sincerely, wish you "God speed." May you *guide* many in the highway of *holiness*; and may we all "return" therein, and come to Zion with songs and everlasting joy upon our heads; where all "obtain joy and gladness, where sorrow and sighing shall flee away;" to join in the general anthem, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

O. W.

East Abington, Mass., March 12, 1841.

*For the Guide to Christian Perfection.***"IT IS A NARROW WAY."**

Before I had entered the way of perfect love, and while seeking to find it, these solemn words, **IT IS A NARROW WAY**, were deeply impressed upon my mind. My heart had then, for months, been set to

learn the peculiarities of that way in which Christ walks with his sanctified ones. From the time, however, in which these words particularly arrested my attention, the *narrowness* of the path became more than ever, a subject of close and habitual thought with me. It was a subject which sank deep into my heart. I took it for an every day lesson. No lesson have I ever had of so great value to me. No one have I had so extensive in its meaning;—having so important connection with all that ought to interest the human mind. And I am never happier, than when speaking of the benefit of this study; pointing out the peculiar advantages of it.

It enables me, among other things, to remember the *wisdom* of Him who appointed it: for, while looking at its narrowness, I see its design; and the harmony, and fitness of every thing to be found in it; a combination of things, pure and lovely, of which no finite mind could conceive the plan. And not less does it show me that he is gloriously *holy* in his wisdom. There is no ray emanating from him in which both wisdom and holiness are not blended.

It teaches me, also, (and this is a very important lesson,) my own nothingness: for how could I walk in so straight, so narrow a path? I am altogether unable to do it, except by constantly renouncing myself, and claiming a mighty Saviour, who has given himself for my supporter and leader. To be in this high way every hour, and every moment, I must have it the habit of my soul to exhale, as it were, all reliance upon self, and to inhale the divine keeping. By this I am enabled, too, to perceive what the church and the world justifiably expect of me, professing as I do, to have the Holy One the sole possessor of my heart. At every point of my lesson, directed as it is to the knowledge of the narrow way, I see more and more clearly, my responsibilities in having a holy profession upon me. It causes me to cry out from the depth of my soul, O to be led! O to be kept!

Added to other things which have led me to think and speak much of the carefulness with which we must step in this way,—the case of those who have once entered this path, professed to be walking in it, and then departed from it; or, having become inconstant, sometimes speak of their faith and love, and then of their unbelief and fear—the case of such has most impressively said to me, let him that is in the way, take heed lest he step out; for it is not a difficult thing to fall, though we may now be walking firmly. The influence which such apostasies or changes have, is truly chilling and blighting. This is often, yea, sadly often, illustrated to us.

While in a distant village, for a time, I heard it often said, and with candor, “such a one has once been sanctified, or, has once professed to be, but now is like others. What can this mean?” How much ought we to dwell upon this, remembering that it does not affect *ourselves merely*, when we recede from the point once

gained by us ! There are consequences (seen as well as unseen) connected with retrograde steps, which ought to make our very hearts to quake. Looking at this holy path again and again, and seeing how much is to be learnt by the contemplation of it, I am ready to exclaim, more and more heartily, Evermore let me remain in the school of Christ.

A STUDENT.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

"Thy law is in my heart."

"Thy law, thy law of love, O thou Eternal One, may it again be written on man's heart, to be the spring of action, the life of his existence? May his sinful, grovelling affections be lifted up and fastened on thee, O thou blessed God? Yes, this is the new covenant of thy mercy, *to write thy law in the heart*. By thy own living Spirit to engrave it there, in characters as real as thy own existence; for thy law of love is a transcript of thyself, a part of thine own nature. When thy law is in the heart, there is thy love, there art thou thyself, a living, breathing spirit. O it is blessed to give up the heart to God. He does not leave it a blank: he does not leave it a sink of pollution. No, he shines into it, by his own most blessed, purifying light, and causes it to send forth heart-felt streams of joy and gladness, of purity and beauty. He penetrates its depths, and searches out its evil windings, and breathes health and vigor to its very source. Who would not give up his heart to God, and have the law of love, the law of heaven, enshrined in his inmost soul? Who, ah who, what wretched one is there, who will not fasten his eye on the *new covenant of mercy*, and there fix it, until he realizes his own heart to be a heart of love? *Love!* Truly all else is as sounding brass, an empty sound compared with love. Love fills up the measure of the heart, it leaves no aching void. Its object *always is, and always is to be*, the GREAT I AM, the proofs and pledges of whose love are never wanting. The law of love is the life of the believer's soul, the element in which he lives. The one emotion which alone he covets, and which often fills his soul to overflowing, and leaves no room for other emotions to dwell. O love, what art thou in *real life*, in *action*? It is love that suffers long from ill usage and contempt, and *still is kind*. It seeth another of higher gifts and graces, but it envieth not. It is lowly in itself; it seeketh not itself, it seeketh the good of others. O love, I see thee all drawn out in the life of Jesus,

and I know what thou art. Thou hast an eye always turned upward, to catch the motions of *His eye*, thy God, thy Father. Thou hast chosen His will, whatever blasts may come upon thee. Thy example, O Jesus, teaches us what love is, and thy precepts teach us. I will follow thy example ; I will keep thy precepts, for therein do I delight, and thus shall I ever abide in thy love and find thy law written on my heart.

“ Now we see through a glass darkly, but then face to face.”

It is but the reflection of God we see on earth, the shadow of his glory. What will it be to see him face to face ? I have seen the sun go down in calm, majestic beauty, and the reflection of his rays extending far around the horizon, and I have thought of God, whose presence lights up heaven, and whose reflected glory beams all around from the company of the blest. What will it be to see God ? To behold him, whose countenance is as lightning, and whose eyes are as a flame of fire, and all this effulgence beaming love ? To see him, who measures the waters in the hollow of his hand, and who taketh up the isles as a very little thing ? And to behold in this great God, a Saviour, a friend, a friend *for ever* ? To see his arms extended, and to hear him say, “ Well done, good and faithful servant ; come ye blessed of my father.” What will it be to tread with Jesus, our elder brother, the ceaseless round of eternity ? To see him clothed and fashioned like ourselves, to be joint heirs with him, and to be entered on this inheritance ; to receive the full fruition of this blessedness ? What will it be to strike our golden harps in the pure atmosphere of heaven ? Hark ! what vibrations ! I seem to catch the sound and—to be there.

O, Jesus, it is but a glimpse of thee, we have on earth, and we know our shattered bark can bear but little of thy glory. We cannot see thy face and live. We will be content to serve thee, with but partial views of thee, only be thou our strength. Let us feel that thou art with us, and in us, and art round about us, and we will be content. Although to die is gain, yet to live is Christ. O, it is blessed to live on earth, and *have a Saviour*. To be a weary wanderer no more, but to come home to our Father’s house, and rest on the bosom of Jesus, with no desire for aught else but him. While I live I will praise thee, O Jesus, Redeemer of my soul ; and when I escape, as a bird let loose, I will praise thee with an angel’s tongue.

Except ye be converted and become as little children.

See the little child, how weak, how helpless, how dependent, and see thyself, O humble believer. Stript of all thy riches, thy earth-born possessions, thou hast come to Christ, wretched and poor, and blind and naked. Self-destroyed, thou knowest that in him alone thy

help is found. As the little child turns to its mother for the supply of all its wants, thus dost thou turn to Christ. With what confiding simplicity it rests its little head upon its mother's arm, and how happy are those arms to embrace so beloved, so helpless an object. And yet the mother may forget her child, *but I will never forget thee*, saith our God. How much more safe then art thou, O believer, with his arms underneath thee. His everlasting arms will uphold thee, when stript of all self-will and self-dependence, thou dost look to him alone for help. It is such *little ones*, such self-abased, such humble ones, that the Lord carries in his arms, and folds in his bosom. It is over such our Lord rejoiced in spirit when on earth, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and *revealed them unto babes*. Where, O my soul; where, O my Saviour, is the lowest place? O let me find it, for there my Lord will meet me, and open to me the treasures of his love. Is it not where myself is crucified, where I live not, where pride and self-will are extinguished? O the ground of my own nothingness, is not this where Jesus wants me, and fills me with himself, and *liveth in me*? O let me be a little one, self-crucified, self-annihilated, for then Jehovah is my defence, he will keep me. It is not the will of our Father who is in heaven, that one of these *little ones* should perish. Their angels in heaven do always behold the face of my Father; they wait to come with messages of mercy, as their necessities demand. O ye spirits of the blessed, may ye ever find me childlike and waiting on my Father's will.

P. L. U.

From the Oberlin Evangelist.

We sometimes find letters, which, as they were written with no design to have them published, speak out very fully the feelings of the heart. The following is such a letter. The subject is one of great interest; but the letter needs to be read with attention, to be appreciated.

LETTER FROM A CLERGYMAN TO HIS WIFE.

—, Dec. 5th, 1840.

MY DEAR COMPANION,—I received your letter with gratitude to the giver of all good. My heart's desire and prayer to God for you is, that you may find that permanent rest in Christ, of which you spoke, to which it is our privilege, as well as our duty to attain. The other morning I awoke with the following sweet words in my mind: "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of

thy mourning shall be ended." The verse preceding, contains the following promises, inexpressibly sweet : " The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." The thought contained in these sweet verses seems to be this : Our blessedness is no longer to be depended upon, or to be derived from visible temporal objects. If then we are to be rendered for ever independent, our blessedness is to be drawn directly from God himself, and is to be as permanent as the source from which it emanates. Our " sun is no more to go down, neither shall our moon withdraw itself." God is to be " our everlasting light." In this state of pure, permanent, and everlasting blessedness, the days of our mourning are to cease for ever. Let us not for a moment believe that this is too much for us to expect from God. He certainly is able to lift us for ever above the distracting influence of " things seen and temporal ;" and if He himself, as He has promised to be, becomes our " everlasting light," what finite object can reach us so as to disturb our peace ? Let the eye of our faith be fixed directly upon Him who is our sun, our " shield, and our exceeding great reward." Let us believe that He is, and will be to us an " everlasting light," and that in Him, the " days of our mourning " shall for ever terminate. Then if our Saviour " bids us come to him on the water," we will go to him ; and when the storm and tempest beat around us, we will not doubt nor fear, for we shall rejoice in the assurance that the foundation beneath our feet is as firm as the eternal rock upon which his are planted. When the mountain wave seems about to roll over us, we will walk up it, and when standing upon its summit, the " everlasting light " around us shall shine with increasing brightness. If He " calls us to the furnace of affliction," we will peaceably walk through the flames, knowing, that while He is with us, the " smell of fire " shall not be found upon our garments. When He rolls a great burden of cares upon us, we shall find that in the " Lord Jehovah is everlasting strength," and that his grace and strength shall sweeten all our cares and render every burden light. " Because we have set our love upon Him, therefore will He deliver us : He will set us on high, because we have known his name. We shall call upon Him, and He will answer us : He will be with us in trouble : He will deliver us and honor us." " With long life will he satisfy us, and show us his salvation." " We shall not be afraid for terror by night, nor for the arrow that flieth by day." Let us believe in God, and we shall find that even all this is possible ; yes, we shall find it a blessed reality in our own experience. Let us not " stagger at the promises of God through unbelief," but let us be " strong in faith, giving glory to God ;" " being fully persuaded, that what He has promised, He is able also to perform." " Blessed is she that be-

lieves, for there shall be a performance of those things which were told her from the Lord."

That we should thus believe and enter into the rest provided for us, is a duty which we owe to our Redeemer, to the church, to the world, and in a very special sense to our children, upon whose immortal spirits, unto us it is given to impress the image of Christ. To the children of most professors of religion, the gospel does not appear lovely and attractive, because it wears a repulsive aspect in the example of their parents. But when the gospel shall be seen by our children, to have sweetened our tempers, corrected our habits, subdued our appetites and carnal propensities, lightened all our cares and changed our whole moral being into the likeness of Christ; when it shall be seen by them, to have lifted us above the world and planted our feet upon those everlasting hills, where our "sun does not go down, neither does our moon withdraw itself, where the Lord is an everlasting light, and the days of our mourning are ended," will they not be sweetly drawn to seek an interest in that love by which our powers are held in such blissful fixedness to one changeless centre? What may we not hope from our children when they shall be subjected to such an influence as this?

Then also will heaven have its appropriate attractions to our children, and they will know something of what heaven is. What is heaven, but an eternal association with all the pure and holy in the universe, with God for the everlasting light of the soul? When they shall see in our experience the value of a foretaste of such blessedness, then may we hope that their hearts also will be drawn thither. Now, to the children of most professors of religion, the chief attraction of heaven seems to be derived from their conceptions of its mansions, golden streets, exhaustless natural wealth, and visible scenery. The reason of this, as it appears to me, is, that while such parents talk of heaven, their hearts are manifestly given to visible temporal objects. The almost necessary result is, that in the minds of their children is "created the conception" of a material visible heaven, with very faint conceptions of its spirituality. Let it not be so with our children. Let them gain from us such conceptions of it, that the hope of attaining it in them will lead them to "purify themselves, even as He is pure."

I had no idea of writing so much upon this theme, when I commenced; but "from the abundance of the heart the mouth speaketh." And now, my dear wife, let us so "abide in Him," that *here* we may "comprehend the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge," and that we may not be ashamed before Him at this coming.

YOUR HUSBAND.

PERSONAL EXPERIENCE.

The following letter has been furnished us by a friend ; and though not written for publication, will be found very interesting.

DEAR SISTER,—You have long since requested of me an account of the deepening of the work of grace in my soul. I will attempt it ; and may the Spirit help my infirmities.

When I entered the M. E. Church, I was unacquainted with the doctrine of sanctification ; and when I heard the objection brought against the Methodists, that they believed a person could live without sin, I questioned its correctness. But on being told of one who said she lived without sin, I admitted she might be *sincere*, but supposed her *mistaken*. The preacher in charge where I then was, did not receive the doctrine as taught by Wesley. The members of the church who enjoyed it, did not deem it advisable to speak of it, except at band-meetings, and of the existence of these I knew not ; so I remained in a state of comparative ignorance for two years, when I was strongly convicted, by the clear testimony of one who was justified about the same time as myself, that “God had sanctified his soul.” I believed this must be my privilege also, and set myself about seeking it. I read ; I fasted ; I prayed much and earnestly, for weeks : but having no access to works on the subject, having no personal acquaintance with any who had attained it, hearing nothing said about it, and looking abroad over the church and beholding a great mass of her ministry and members living without it, I concluded I also might live without it, and gave up the pursuit. In the fall of 1833, I had purposed attending camp meeting ; but being in poor health, and suffering under some trials of a peculiarly painful character, I concluded not to go—when, one day, this scripture was powerfully presented : “Why is there a price put into the hands of a fool to get wisdom, seeing he hath no heart to it ?” And as there were no outward obstacles to prevent my going, I reflected that there I might receive the grace and strength I needed to sustain and direct me, and therefore went. I possessed at that time a clear evidence of acceptance ; yet during the whole progress of the meeting, I felt an inward cry for a great blessing, though I did not then rest my mind on being sanctified. On Saturday morning, finding the meeting drawing near its close, and I had not been specially blest, I felt the importance of redeeming the time that remained, and began really to feel my need, and set myself, with the Spirit’s aid, to seek a present blessing—a something which would enable me so to live as to glorify God and feel safe in view of death. I felt there was a great deal in my heart I must be saved from *now*, if I hoped to be saved in heaven ; and I besought God in earnest to answer my heart’s desire. I hungered and thirsted ; my soul was fixed ; light increased ; my heart

must be cleansed from all sin. I kept my petition on the altar ; I endeavored to lay self and all there ; I acted in faith ; I never once anticipated a refusal ; I expected to be heard and answered. But O, the conflicts of that season ! the floods of temptation which assailed me ! It seemed as though, when the Spirit of God had thoroughly searched my heart, I had given up one thing after another, till it was entirely emptied. Then came the enemy, and presented every possible duty, trial, cross, and some the most unlikely, if I persisted in seeking that for which I had asked. But blessed be God, he found nothing in my heart to answer to his temptation. My prayer was, any thing Lord, only with it, thy grace. All burden of sin was gone, yet my whole soul was as intensely fixed as ever, looking up every moment for an answer to prayer. I asked for no sign from heaven ; I marked out no way in which for God to answer ; and when I first felt the divine communication, it seemed to be spoken to me, " This is the power of God ; are you willing to be made a public spectacle ? " The answer of my heart was, Any way, Lord. I then received the baptism of fire and the Holy Ghost. It pervaded every part of my frame, and seemed literally as a burning fire rolling up through my heart—a glory above the brightness of the sun enshrouded me ; I sunk, overwhelmed with the presence of the Highest, and for the first time in my life, shouts of glory burst from my full soul, while I wept with excess of feeling. I no more dared to doubt then, nor have I since, that God at that moment cleansed me from sin, than of my own existence, though it forms not the basis of present hope, that is founded on a present indwelling Saviour. To him be all the glory.

Thus I have given you, as briefly as possible, the circumstances attending the hour when God spake to my heart—" *Be clean.*" You know something of my peculiar situation at that time, which seemed to enhance the difficulty of living it ; but through the goodness of God I continue to this day, and through his grace I am what I am. The language of my heart is, and ever must be, " O to grace how great a debtor." I remain yours in a Saviour's love.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN.

But the heart of every Christian may also be filled with love—love to God and love to man. No duty in the Bible is more strictly enjoined upon Christians than this. " Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments." (Deut. xi. 1.) " I have set before you this day life and good, death

and evil; in that I command thee to love the Lord thy God." (Deut. xxx. 15, 16.) "Take diligent heed to love the Lord your God." (Josh. xxii. 5.) "O love the Lord all ye his saints." (Ps. xxxi. 23.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, (Mark xii. 30; and Luke x. 27,) and with all thy mind." (Matt. xxii. 37.) In the last passage, the extent of our love to God is clearly marked. *With all thy heart.* The whole heart is filled with love to God. There is nothing in the heart but what relates to God, and is regulated by him. *With all thy soul.* That is, with all *the life*. The whole life is given to God, and is employed, with all its comforts and blessings, to glorify him. *With all thy strength.* All the faculties, powers, time, talents, and influences, are to be consecrated to the service of God. *With all thy mind.* With all the *intellect*. Every intellectual faculty is employed for God. Every thing is banished from the mind which does not contribute to the glory of God and the salvation of man. God is in all the thoughts. He is "all and in all." Life is nothing but as it comes from and leads to God. Such is the Christian who loves God with all the *heart, soul, strength, and mind*. He "beholds as in a glass the glory of the Lord, and is changed into the same image from glory to glory."

Exhortations are frequently given to love God. "O love the Lord all ye saints." (Ps. xxxi. 20.) "Putting on the breast-plate of faith and love." (1 Thess. v. 8.) "O man of God, follow after righteousness, godliness, faith, and love." (1 Tim. vi. 11.) "Keep yourselves in the love of God." (Jude 21.) Prayers are frequently offered for such: "Let them that love Him be as the sun, when he goeth forth in his strength." (Judg. v. 31.) "Let them that love thy name be joyful in thee." (Ps. v. 11.) "Grace be with all them that love our Lord Jesus Christ." (Eph. vi. 24.) Let the following prayer be particularly marked: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. iii. 14—17. "That ye might be filled," &c. Among all the great sayings in this prayer, this is the greatest: "By the *fullness of God*, we are to understand all those gifts and graces which he has promised to bestow on man, and which he dispenses to the church. To be *filled with all the fullness of God*, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy and truth.

And, as what God *fills*, neither sin nor Satan can fill, consequently, it implies that the soul shall be emptied of sin : that sin shall neither have dominion *over* it, nor being *in* it." *

This duty and privilege is also set forth in the great and precious promises made to such as love God. "I the Lord thy God am a jealous God ; shewing mercy unto thousands of them that love me, and keep my commandments." (Exod. xx. 5, 6.) "The Lord preserveth them that love him." (Ps. cxiv. 20.) "All things work together for good to them that love God." (Rom. viii. 28.) "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. ii. 9.) "A kingdom God hath promised to them that love him." (James ii. 5.) We also learn, from the following passages, how this love is produced in the heart : "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.) "The Lord direct your hearts into the love of God." (1 Thess. iii. 5.) "The love of God is shed abroad in our hearts by the Holy Ghost." (Rom. v. 5.) *Shed abroad.* That is, it fills, quickens, and invigorates all the powers and faculties of the soul. It consumes what is impure, and assimilates every passion and appetite into itself.

O blessed state ! The soul freed from all sin and filled with love to God and man. Fellow Christian, this is your privilege. You may be saved from sin, and filled with love, if there be any truth in the Bible. Can you doubt it, after examining carefully and prayerfully the above passages ? O rest not, till you feel that "perfect love which casteth out all fear !" "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." R. W. A.

Eastford, Conn., March, 1841.

* See Dr. Clark on Eph. iii. 14—17.